of a dog before a butcher's stall, prevented by fear from advancing and by greed from retiring, and opening its eyes wide as though they were mouths."

48.

PROHIBITIONS WITHOUT REASONS.—A prohibition, the reason of which we do not understand or admit, is almost a command, not only for the stiff-necked but for the thirster after knowledge. We at once make an experiment in order to learn *why* the prohibition was made. Moral prohibitions, like those of the Decalogue, are only suited to ages when reason lies vanquished. Nowadays a prohibition like " Thou shalt not kill," " Thou shalt not commit adultery," laid down without reasons, would have an injurious rather than a beneficial effect

49-

CHARACTER PORTRAIT.—What sort of a man is it that can say of himself: " I despise very easily, but never hate. I at once find out in every man something which can be honoured and for which I honour him : the so-called amiable qualities attract me but little "?

50.

PITY AND CONTEMPT.—The expression of pity is regarded as a sign of contempt, because one has clearly ceased to be an object *of fear* as soon as one becomes an object of pity. One has sunk below the level of the equilibrium. For this equilibrium does not satisfy human vanity, which is only satis-